

A woorthypfull, beyng called in for witnessnes, haue first made manye delapes, and after ward being examined on their othes, haue swozne that they hearde it not, or remembred it not, and toke no hede to the matter at the tyme, whereas it well appeared by the Deposicions of diuers other being with the at the time, that in euery mānes conscience they lyed. Whatan would these folke become an heretikes accuser, againt whom they woulde rather be forsworne then of the crouth to beare witness.

And thys thing maketh, that it maye be somtime (albeit very selde it happeth) that in herelpe vpon other vehement suspicions without witnessnes, a man may be put to hys purgacion and to penance also if he sayle therof, whiche thing why so many should nowe thinke so harde a lawe as this pacifier sayeth they doe, I cannot see, nor those wyse men neither that made the lawe. And yet were they many wyse men, and not onely as wyse, but peradventure many mo also in number, then those that this pacifier calleth many now, that as he sayth finde nowe the faulte. For though it be alledged in the *extravagant de hereticis c. s. Ad abolendum*: Yet was that lawe made in a general counsaile.

And verely me thinketh that he which cannot be proued gyltie in heresie, and yet vseth suche maner of wayes that all hys honest neighbours wene he wer one and therefore dare not swear that in their conscience they thynke hym anye other, is well woorthye me thinketh, to doe some penance for that maner of behaueour, whereby he geueth all other folk occasiō to take him for so noughty.

And by the common law of this realme, many times vpon suspicyn the iudges awarde a writ to enquire of what fame and behaueour the man is in hys countrey, and hymself lyech sometime still in prison till the retourne, and if he be returned good, that is to witte, if he be in a maner purged, then is he deliuered, and yet he payeth his fees ere he go. And if he be returned noughte, then vse the iudges to bynde hym for hys god abeyrynge, and somerime sureties with hym too, such as their discrecion will allow. And then to lye still tyll he fynde them, is sometyme as muche penance to the tone, as the spiritual iudge enioyneth to the tother. For the tone cummeth to the barre as openly as the tother to the consistory, and sometyme hys fetters waye a

god piece of a fagot, besides that they lye lenger on the tone mannes legges, then the fagot on the tothers shoulder. And yet is ther no remedy but both these must be done, bothe in the tone court and in the tother, or elles in stede of one harme (whiche to him that deserueth it not happeth selde, and as selde I am sure in heresies as in theft, and muche moze selde twyfe shall haue ten times moze harme happen dayly to folke as innocēt as they, and of innocentes many made nocentes, to the destruccyon of themself and other tw, both in godes, bodye and soule.

And because thys pacifier taketh it for so soze a thing in the spirituall lawe, that a man shall be called *ex officio* for heresy, where he shall not know his accuser: if we should chaunge the spirituall law for that cause, then hadde we neede to chaunge the temporall too, in some such poyntes as chaunge it when ye will, and ye shall chaunge it into the woorse for aught that I can see, but if it be better to haue moe thues then fewer.

For nowe if a man be endighted at a sessions, and none euidence geuen openly at the barre (as many be, and many may well be. For the endightours maye haue euidence geuen the a part, or haue heard of the matter ere they came there, and of whom be they not bounden to tel but be rather bounden to kepe it close, for they be sworn to kepe the kinges counsaile and their owne) shall than the party that is endighted be put vnto no busynesse aboute his acqytrayle: And who shall tell him there the names of his accusers, to entyle hym to hys writte of conspiracie? This pacifier will peradventure saye, that the same twelue men that are hys endyghtours are his accusers, and therfore he may knowe them. But what helpeth that hys vnderseued veracyon if he were faultlesse? For as mēdes the law geueth him none againt any of thcm, nor it were not well done he should, but maye whan he is after by other. xij. acquite, goe gearte hym home and be merve that he hath had so sayze a day, as a man gearteth him to the fyze & shaketh his hatte after a showze of rain. And nowe as it often happeth, that a mā cometh into a showze by his owne ouersight, though somerime of chaunce and of aduerture: so surely though sometyme it hap that a man be accused or endyghted of mallice, or of some likelihod which happed him of chaunce and not his fault therin,

And in dede
so he is.

¶ therein, yet happeth it in comparifon betwixt felde, but that the partye by some demerit of himselfe generally occallid that folke haue hym so suspected.

¶ Now if this pacifyer say, that yet there is at the least wyse in a temporall iudge an open cause appearing, wherupon me may see by the iudge calleth hym not, but vpon a matter brought vnto hym, where as the spirituall iudge may call a man vpon his own pleasure if he beare the partie displeasure: this is verely well sayd as for the temporal iudge. But what sayth he nowe for the temporal twelue men? For ye wot well they may doe the same if they wer so dysposed, & then had I as liue the iudge might doe it as they. For in god sayth I neuer sawe the daye yet, but that I durste as well truste the trouthe of one iudge, as of two iuries. But the iudges be so wyse men, that for the auoyding of obloquie, they will not be put in the trust.

And I dare say the Ordinaries be not so wyse neither, but that they woulde as sayne anoyde it too if they mighte, sayyng that very necessitie lest all shoulde fall to nought, compelleth them to take thys waye, whiche necessitie some tyme canseth also bothe the temporal iudges and the kinges counsaile, to putte some folke to basynes or dishonestie sometime without epyther iurie or bypnyng of the accuser to the pzoofe of the matter in the parties pzoefence.

For if the iudge knowe by sure informacion, that some one man is of suche euill demeanour among his neighbours that they maye not beare it, and yet that the man is helpe, so byolent and so lecherous, that none of the dare be a known to speake of it: will there no iudges vpon manye secrete complayntes made vnto them, without making the partye pzoefence who told him the tale, bynd that dusy troublous man to god abearnyng? I suppose yes, and haue seen it so too, and wrong woulde it be sometyme with god pzoze peacible folke in the countrey, but if it were so done among. And my selfe whan I was chaunceler, vpon such secrete informacion haue put some out of comiffion & offyce of iustice of the peace, which elles for muche money I woulde not haue done, and yet if I were in the tone rowme still, and they in the tother agayn, but if they be mended (whereof I neither than sawe nor yet heare any likelihood) I woulde put them out again, and neuer tell them who tolde me the tales

that made me so to doe.

¶ But yet will peradventure this pacifyer saye, that some tyme in some verely spectall case, he could be content that the spirituall iudge should vpon his discretion call one for suspicion of heresy *ex officio*, but he would not haue men commonly called, but epyther by accusacion or pzoefement in their tenes or eudygtementes at the common lawe.

I had as lefe for anye thyng yf I see, that thys pacifyer should say thus: By thys waye that they be called, I woulde not haue them called, but I woulde haue them called after suche an order as they mighte be sure that than should they neuer be called. For as for accuse folke openly for heresy, every man hath experience ynough, that ye shal seldom find any man that wil, but if the iudge shold set an officer of the court therto without any peril of expences, and than wer this way and that way all of one effect. And as for pzoefementes and enditementes what effect would come of them concerning heresy, ye se the pzoofe I trow metely well already.

For this is a thing well knowne unto every man, that in every sene, every session of peace, every session of gaole deliuey, every lete thozowe the realme, the fyrst thyng that the iury haue genen the in charge is heresy. And for al thys, thozowe the whole realme howe many pzoefementes be there made in the whole yere. I wene in some seuen yere nor one. And I suppose no man douteth, but that in the meane time some there be. I will not be curious about the searching oute of the cause, why it is either neuer, or so very selde pzoefented, nor spue in synne yere. But thys I say, that sith some will not, some cannot, and none dweth, if he should putte away the pzoefesse *ex officio*, the thyng should be left vndone, and that should sone after with heretikes increased and multiplied, the sayth be vndone and after that thzough the stroke of god reuengeing theyr malice and our negligence, should by sedition and trouble, & dearth, and death, in thys realme many men both good and bad be vndone. And therfore for conclusion of this piece, my pzoze aduyce and counsaile shalbe, that for heresy, and specially note thys time men shal suffer the pzoefesses *ex officio* stand, and for as manye other synnes also as are onely reformable by the spirituall lawe, excepte there be any such synnes of them as ye thynke were good to growe.

A

The. xij. Chapter.



And it appeareth *de hereticis li. vi.* in the Chapter *in fidei fauorem*, that they that be accursed, and also parties to the same offence, may be witnesses in heresy, and

in the Chapter *Accusatus perag. licet*, it appeareth, that if a man be sworn to save the truth concerning heresy, as well of himselfe as of other, and he firste confesseth nothing, and after contrary to hys first saying he appealeth both hymselfe and other, if it appeare by manifeste tokens, that he doth it not of lightnes of mynde, ne of hatred nor for corruption of money: that then his witness in fauoure of the saythe shall stande as well agaynste himselfe, as agaynste other: and yet it appeareth evidently in the same court, and in the same matter, that he is a perjured persone.

This is a dangerous law, and moze like to cause untrue and unlaful men to condemne innocentes, then to condemne offenders. And it helpeth lyttle, that if ther be tokens, that it is not done of hatred, nor for corruption of money, that it shoulde be taken: for sometyme a wolfe may shew himselfe in the apparell of a lambe. And if the iudge be parciall, such tokens may be sener accepted then truly shewed.

This piece concernyng the testimony of knowen euill persones to be receiued and taken in heresy, I haue somewhat touched in the thyrde Chapter of the thirde booke of my dialogue, where sith they may reade it that will, I will make here no long tale agayne thereof. But wel he worteth that heresy, whether by a chrysten man becometh a false traytour to god, is in al lawes spiritual and tempozall bothe, accounted as greate a crime as is the treason committed agaynste any worldly man. And than why shoulde we fynde so greate a faulte, that suche witness shoulde be receyued in a cause of heresy, as are receiued not only in a cause of treason, but of murder also, and of other moze spngle felonye, not onely in fauour of the prynce, and detraction of such odious crimes, but also for the necessitie which the nature of the matter worketh in the pzoise. For sith euill folke vse not to make good folke of their counsel in doyng of their euill dedes, those that are done shoulde passe un-

Herseye is as
great a crime
as treason.

punished, and moze lyke be committed a frethe, but if they were receyued for records to theyr condemnyng, that were of theyr counsayle and parteners to the doyng. Whiche kynde of folke will not let to sweare twyse nay, befoze they confesse once yea, & yet their one yea, moze true vpon their bare worde, than theyr twyse nay vpon a solemne othe, and yet confesse they not so simply, but that it is comonly holpen with some such circumstances as make the matter moze clere.

Howe see you well that as hymselfe sheweth, the law pzooudbeth wel agaynste all lyghte receiuing of suche confession. And yet this pacifyer sayth, that al that helpeth little, because the iudge may be parciall, and the witness may be a wolfe shewing hymselfe apparellled in the apparell of a lambe.

Whiche appearing in apparell, moze men that cannot apparell theyr speche with apparel of heresyke, vse comonly to call a wolfe in a lambes skinne.

But what order may serue agaynste such obieccions: What place is there in this worlde spirituall or tempozall, of which the iudge may not haue some say that he is, or at the least wise (as he sayth her.) may be parciall: And therfoze not onely suche witness shoulde be by this reason of his reiected, in heresy, treason, murder, or felonye, but also by hys other reason of a wolfe in a lambes skinne, all maner of witness in euery matter. For in euery matter may it happen, that he that seemeth a lambe, may be in dede a wolfe, and be noughte where he seemeth good, and sweare false where he seemeth to say true. And therfoze this patche of this pacifier concerning witnesses, euery wylse man may beare witness that there is little witte therein, and lesse god would growe therof, if folke would followe hys inuencion, and make of the lawes a change.

The. xij. Chapter.



And in the Chapter there, that beginneth *statuta quedam*, it is decreed, that if the byshop, or other enquirers of heresy, see that any greate danger myght come to the accusers or witness of heresy by the greate power of them that be accused: that then they may commaunde, that the names of the accusers or witness shall not be shewed but to the byshop or enquirers, or such other learned men,

A men as be called to them, and that shall suffice, though they be not shewed to the partie. And soz the moze indemnitie of the sayd accusers and witnes, it is there decreed, that the byshoppe oz inquirers may enioyne such as they haue shewed the names of such witnes vnto, to kepe them close vpon payn of excommunicacion, soz disclosing that secrete without theyz lycence. And surely this is a soze law, that a man shalbe condemned, and not knowe the names of them that be causers therof.

B And though the sayde lawe seme to be made vpon a good consideracion soz the indemnitie of the accusers and witnes, yet it semeth, that that consideracion can not suffice to proue the lawe reasonable. For it semeth that the accusers and witnes might be saued fro daunger by another way, and that is by this way. If the byshoppe oz inquerers desire, that the accusers and witnes might take hurte, as is said before: then might they shew it to the king and to his counsaile, beseching his grace of helpe in that behalf, to saue and defend the accusers and witnes fro thercozt power of them that be accused: And if they would doe so, it is not to suppose, but that the king would sufficientely prouide soz theyz sauegarde. But soz as much as it shoulde seme, that spirituall men somewhat pretend to punish heresies onely of theyz owne power, without calling soz any assistance of the tempozall power, therfore they make suche lawes, as may help furth theyz purpose, as they thinke: but surely that is not the charitable way, to put the knowledge of the names of the accusers, and witnessse fro hym that is accused, soz if he knewe the, he might percase alledge and proue so great & so vehement cause of rancour and malice in the that accuse hym, that theyz saying by no lawe oughte not to stande agaynst him. And that spirituall men pretend, that they only shoulde haue the whole enquier and punishment of heresy, it appeareth *Extra. de hereticis li. vi. Cap. Vt inquisitionis, perag. Prohibemus.* Where al powers, and all lordes tempozall, and rulers be prohibite, that they shal not in any maner take knowledge oz iudge vpon heresy, sith it is mere spiritual, and he y enquireth of heresy, taketh knowledge of heresy. And so the summe called *Summa Rosella*, taketh it *titulo excommunicat. perag. iiii.* And if that be true, it semeth thā that all iustices of peace in thys realme be excommunicate: soz they by authori-

tie of the kinges commissions, and also by statute, enquire of heresies. And I thinke it is not in the church to prohibite that: soz though it were so, that the tempozall menne maye not iudge what is heresy and what not, yet they may as it semeth, by theyz owne authoritie enquire of it, and infourme the Ordinary what they haue found. And also if a Metropolitan with all hys cleargye and people of hys dyoces fell into heresy: it wold be hard to redresse it without tempozall power. And therfore tempozall men be ready, and are bounde to be ready to oppresse heresies, when they rpe: as spirituall menne be. And therfore spirituall menne maye not take all the thanke to themself, when heresies be punished, as though theyz charitie & power onely dydde it, soz they haue the fauour and helpe of tempozall men to doe it, oz elles many times it woulde not be brought about.

The prouision of the law that he speaketh of, was made as appeareth vpon a greate cause, in the aduoyding of the great daunger that myght in some speciall case happen to thole, by whose means heresies wer detected and conuicted. But this lawe this pacifyer accounteth soze and vncharitable, and deniseth as he thinketh, a better. But his deuypere aduenture though it wold serue in some one lande, woulde yet not serue in some other, and they that made that law made it as it might serue most generally thozowe christendome, whereas thys deuise though it might serue in england myghte not haue serued well in manye places of Almayne that are peruerted synce, not even while y matter was in a mattering before y change was made.

But surely that lawe and other of olde made agaynst heresies, if they had been in Almain duely folowed in the beginning, the matter had not there gone out at length to such an vngracious ending. And budoutedly, if the prince and prelates, and the noble men of thys realme, and the good people of the same, hadde not been diligente in the tyme of the pryncce of famous memozy king Henry the sowerth, both to haue agaynst heresies those lawes of the church kepte, with which this pacifyer fyndeth nowe these fautes, and also to make great prouisions agaynst it beside: it was then very likely and cumming to the poynnt, as bitterlye to haue subuerted the sayth in this realme here, as it hath done synce

D. iiii. in any

An any part of Swycherlād oꝛ Saxony.

And also the doubt that this pacifyer puttech, in excepcions to be layde by the partie agaynst the accusers oꝛ witnesselle, syth the knoweledge of the partie lacketh, must be supplied the moze effectually by the iudges, to enquire and ensearche by their wisedomes, whether any suspicion of euil wil oꝛ other corrupcion, myght leade the witnesselle oꝛ accusers anye thyng to depose oꝛ doe in the matter. Wherein, if diligence be by the iudges vled, it wil be very hard that any such thing shoulde be of any weyght but they shal heare therof, and may consider the matter accoꝛding.

B And on the tother syde, the remedye that he deuileth foꝛ the suretie of the witnesselles, shoulde not peradventure make the men so bold, as in a cause of heresy to meddle in the matter, agaynst some maner of man, but y they rather would foꝛ theyꝝ owne suretie, kepe their owne tonges still, than with al the suretie that could be fowden them besyde, haue their persones disclosed vnto the partie.

And as touchynge the coniecture of this pacifyer, that the spiritualtie pꝛe-
Cscende that no leye man shoulde haue the enquirie and punysshment of heresies, the lawes of this realme and the whole churche maye well stande together foꝛ ought that I see in the both, and so haue they in these matters of heresy God be thanked hether to full wel. And therfoꝛe this pacifyer seemeth me to bring in thys matter to no great purpose now, but if it be either to set some diuision, oꝛ elles to fyll vp the lease. And therfoꝛe syth as I sayd befoꝛe, I purpose not in any open english booke to ransake and rebuke eyther the one lawe oꝛ the tother: I shall let him with that matter alone.

D

The. xliij. Chapter.



Nevertheles, myne entent is not to pꝛoue y sayde lawes al wholly to be cruel & vnreasonable. Foꝛ I knowe well, that it is right expedient, that strapte lawes be made foꝛ punysshment of heresies that be heresies in dede, moze rather then anye other offence, and that the discrecion of the Iudges spirituall, may right wel asswage the rigour of the sayde lawes, and vse them moze fauorably agaynst them that be innocentes, then agaynst them that be wilful offendours, if they will charitably searce

foꝛ the trouth. But surelye if the sayde lawes shoulde be putte into the handeling of cruell Iudges, it myght happen that they shoulde many times punyssh innocentes, as well as offendours, but I trust in God, it is not so. Neuerthelesse, whether it be so oꝛ not, certain it is, that there is a great rumour among the people that it is so, and that spirituall men punyssh not heresy onely foꝛ zeale of the saythe, and of a loue and a zeale to the people, with a fatherlye pittie to them that so offend as they ought to doe, how great offenders soeuer they be, but that they doe it rather to oppꝛesse them that speake any thyng agaynst the worldlye power oꝛ riches of spirituall men, oꝛ agaynst the greate confederacye, that (as manye menne say) is in them to mayntayne it.

Howe his entent is not (he sayth,) to pꝛoue the sayde lawes of the churche agaynst heresyes, whollye cruel and vnreasonable, but so murche of them as it stāberth not with his plesure to appꝛoue. And nowe he is contente that strapte lawes be made foꝛ punysshment of heresies, such as be heresies in dede, wherein in this boke of his, he meneth. y. thinges. One, that he is content they be soꝛe punysshed if they be condēned. But firste he would haue them called by such meanes, as he seeth well they neuer shoulde be sent foꝛ.

And then he woulde exlude all suche witness as wer likely to betwape them. And whē that no man shal accuse them, noꝛ no man be receyued that can pꝛoue it agaynst them: then when the iudge can lawefully conuicte them, he would I trowe be content that they were burned twyfe, and so woulde I wene, them self be content to, foꝛ they shal be safe ynough I warraunt you then.

Per another misery he meneth what soeuer it be, in those woꝛdes, the punysshment of heresies that be heresies in dede.

Here woulde he peradventure haue euery heresy when these netwe brethren were taken therin, be brought in questiō agayn, and stand in cōtrouersy whether it wer heresy oꝛ not, and that were another god helpe foꝛ them, as though the churche vled to laye to their charges the speaking agaynst some false faith, oꝛ at the least wise would pꝛoue them heretikes in speaking agaynst some such thinges as they had neuer heard of befoꝛe.

But nowe he sheweth why he dweth not

Not wholly condemne these lawes of þe church. But then the cause he sheweth to be such, as he by & by taketh it awaye. For he sayth the cause to be, for that the Judges (if they be good and charitable) may by their wisdom and goodnes, moder and temper the rigour of the lawes, but on the tother syde the euill Judges may doe by those lawes he sayth, much harme. But now what lawes are there, or may there be, by the abuse of whiche none euill iudge may doe harme.

But then to shew that by these lawes of the church, muche harme and lyttle good or none could come, he handeleth it so that he woulde make men wene, they were not a good indifferent iudge in all the whole cleargie. For when he hath shewed what hurt an euill iudge and a cruel shoulde doe by those lawes, he sayth that hymselfe trusteth the spiritual iudges be not such. Howbeit, lest we should take him at that woꝛde and beleue him, he sheweth vs yet that the common people with a great rumour say the contrary. And the thyng that he sayth here vnder the name of the people and great rumour, that sayth he in hys first Chapter vnder the name of manye men. And yet immediately befoze that, he sayth much woꝛse as of himselfe, affirming that manye perones haue ben punished by the spiritualtie for an euill suspicion and a false of their own imaginacion, because those many perones so punished hadde befoze spoken onely agaynst spiritual mēnes mistoꝛder and abusions, which poynt, honestly woulde he shoulde haue proued byt, and then woꝛte it after.

And now cummeth he and couertly goeth about to make men wene, that no spiritual iudges be indifferent. For thus he sayth.

And though manye spirituall men may be found, þe haue right many great vertues and great gyftes of god, as chaſtite, liberalitie, pacience, sobernesse, temperaunce, cunning, and such other, yet it wilbe hard to find any one spirituall man, that is not infect with the sayde desyre & affectio to haue the woꝛldly honour of priestes exalted and preferred, and therfoze if any lay man report any euill of a priest, though it be openly knowen þe it is as he sayth, yet they will be moze diligente to cause the lepe man to cease of that saying, then to doe that in them is to reforme that is a myſse in the prieste that it is spoken of, taking as it were an occasyon to doe the lesse in

suche reformacions, because lepe men speake so much agaynst them: But surely that will be none excuse to spirituall rulers afoze God, when he shall aske account of his people that wer commytted vnto their keping.

If the best spirituall man be suche as this pacifier here sayth they be, than be they a very thewed sort in dede, if they be al so badde that it be hard to fynd any one, but þe though any priest be so naughty that his lewdnes is openly knowen, yet if any leymen report it, the best spirituall man will he sayeth, be moze diligente to cause the lepe man cease of hys saying, than to doe they: deuoyze to reforme the priest, yea and yet moze then thys, he sayeth they wyl doe the lesse toward the amendement of the prieste, because lepe menne speake so muche of it. And thys sayth this pacifier hymselfe, shewing fooꝛth boldely therin his own open face withoute anye visour of some say. And therfoze sith he sayth this euen by the best, til he proue it somewhat better, this shamefull tale is somewhat shamelesse dare I saye, and somewhat is it folliſhe too, sith he saith therwith that those which thus will doe, haue yet amonge many other great giftes of god, paciēce, sobrenes, temperance, and cunning too. For I am sure if they haue that condition, that they be so affectionate vnto euery euill priest, that they can so euill beare the dyspaysse of his open knowē vnto rities, that they will doe the lesse toward his amendement, because leymen muche abhorre his lewdnes: this pacifier may be pacient I will not say naye, and may peradventure haue much cunning too, but surely either is this pacifier not very sober, or hath hys brayne otherwysse somewhat out of temper, if he take the (as he calleth them) for pacient folke, or for temperate eyther.

The xliiii. Chapter.

No yet to bring the spirituallie in the moze hated, and to make the name of the spiritualtie the moze odious among the people, this pitteous pacifier in dyuers places of his booke, to appease thys diuision withall, alledgeth agaynst them þe they make great confederacies among the, to make & mayntayn a part agaynst the tempoꝛallie, and by suche confederacies, and woꝛldely polycyes, and strayte correccons to reuolue the

¶ The people and punyſhe them, and kepe them vnder. And this poynt he bzyngeth in here and there in diuers places, ſometime with a ſome ſay, and ſometime with a they ſay, and ſometime he ſayth it himſelf. And I wotte not well if he hated the ſpiritualtie in dede (as ſome ſay he doth, and yet I truſt he dweth not) what moze odious thing he might ſay.

¶ What any one kynde oꝛ ſort of people is ther in this realme huſband men, artiſters, marchauntes, menne of lawe, iudges, knyghtes, lordes, oꝛ other, but that euill diſpoſed people myghte begyn againſt them a ſedicious murmur, caſtyng abzode a ſuſpicious habbeling, of gathering, and aſſembling, and rowe-ning, and talking, and finally confeder-ryng together: and yet all ſuch ſuſpicious habbeling not woꝛth a feather altogether when it wer well conſidered.

¶ But in ſwondꝛe places muche he harpeth vpon the lawes of the churche, as though the ſpiritual lawes whiche the ſpiritualtie here haue made, were a gret cauſe of thys diuiſion. And than diuers of the lawes that he ſpeketh of, be lawes not pꝛouincialle made by the cleargye here, but the lawes vſuall thozowe the whole churche of Chꝛyſte, whereof the making may not be layde to them, noꝛ menne are not therfoꝛe ſo vnreaſonable (though thoſe lawes wer leſſe good than the great wiſedom of this pacifier could deuife) as to be angry foꝛ them with our cleargye that made them not, but haue be bounde to kepe them.

¶ And as foꝛ diſſamꝛyng them wth the abuſe of thoſe lawes toward crueltie, as he dweth in hys booke, there is no greate cunning in the making of that lye. Foꝛ euery ſoole that lyſt, may deuife and lay the like to ſome other folk whan he wil.

¶ Howe as foꝛ theyꝛ aſſembles and comynge together to the makynge of theyꝛ lawes and coſtitucions pꝛouincial, this pacifier to laye thoſe foꝛ any confederacies, that ſhoulde be now a cauſe of this ſo ſodayne a late grudge and diuiſyon, wer a very farre ſette inuencion. Foꝛ ſettyng a ſide the diſputacion, whether thoſe conſtitucions be ſo vnreaſonable as this pacifier would haue them ſeme, this thyng ſuffyleth agaynſte hym, that there is not I thynke verely any one pꝛouynciall conſtitucyon that he ſpeaketh of, that was made, oꝛ to any mannes grieſe oꝛ grudge putte in execucyon, in the tyme of anye of all the pꝛelates that are now liuyng. And howe could than

anye of them be anye ſuche confederacy oꝛ cauſe of thys late ſpꝛongen diuiſion.

¶ But I ſuppoſe he calleth thoſe aſſemblinges at their conuocaciõs, by ſ name of confederacies. Foꝛ but if he ſo dwe, I wotte nere what he meaneth by that woꝛde. And on the tother ſyde if he ſo dwe, foꝛ ought that I ſe he geueth a good thyng and an holeſome, an odious heynous name. Foꝛ if they dydde aſſemble oſter, and there dydde the thynges foꝛ whiche ſuche aſſembles of the cleargye in euerye pꝛouince thozowe all chꝛiſtẽ dome from the begynning wer inſtitute & deuyſed, much moze good myght haue growen therof, then the long diſuſe can ſuffer vs now to perceiue.

¶ But as foꝛ my dayes, as farre as I haue heard, noꝛ as I ſuppoſe a good part of my fathers neither, they came neuer together to conuocacion, but at the requeſt of the king, and at their ſuch aſſembles concerning ſpiritual thinges haue very little done.

¶ Whetherfoꝛe that they haue ben in that great neceſſarie poynt of their duery ſo negligent, whether God ſuffer to grow to a ſecret vnperceiued cauſe of diuiſyon and grudge agaynſt them, God who their ſuche negligence hath I feare me ſoze offended, knoweth. But ſurely this hath in my mind ben ſomewhat a greater faulte in the ſpiritualtie, then diuers of thoſe faultes whiche vnder his figure of ſome ſay, thys pacifier hath made very great in hys booke.

¶ But ſurely if thys pacifier call thoſe aſſembles confederacies, I woulde not greatly wiſh to be confederate wth the, and their aſſociate in anye ſuche confederacies. Foꝛ I could neuer witte them yet aſſemble foꝛ any great winning, but come vꝑ to their trauaꝑle, labour, coſt, and payne, and tary and talke & cetera, and ſo geatte them home agayne. And therfoꝛe menne nede not greatelye to grudge oꝛ enuye them foꝛ any ſuch confederacies.

¶ The. xlv. Chapter.

¶ At what faultes ſoener thys pacifier fynde in the ſpiritualtie, yet of his tender pittie he hath euer a ſpeciall eye to ſe that thei ſhould not rigorouſly miſſehandle ſuche good menne as are ſuſpected oꝛ detecced of hereſye. And therfoꝛe wheras in other places he hath ſhewed befoꝛe, that they haue punyſhed many menne of malice, foꝛ onely ſpeaking

Aking agaynst theyr misorder and abuses: now he cometh in the viij. Chapter, & lett helpe their malice they might happen to punish the also for their owne ignoraunce, therfore he teacheth the spirituall iudges one great popint concerning heresie and sayth.

It is a common opinion among doctours, y none is an heretike for that only y he erreth, but for that he defedeth opinatiuely his errour. And therfore he that erreth of simplicitie may in no wise be sayd an heretike. And *Summa Rosella*, in y title *Hereticus in principio*, sayth that a man may erre, and merit therby: and he putteth this example. If a symple vnlearned man heare the preaching of his bisshoppe, that preacheth happely agaynst the sayth, and he belieueth it with a ready mind to obey: this man meriteth, and yet he erreth; but that is to be vnderstand where ignoraunce excuseth. Then it seemeth, that it is not pnowgh to proue that a mā is an heretike, for that he hath holden opinions agaynst that the church teacher, ne that he oughte not to make any purgacion noz abiuracion for it, for that that he held in such case was not his sayth, but the sayth of the church was his sayth, though happely he were not then fully awysed of it. And therfore S.

Aydan, when he held the wrong part of keping of Casser, was no heretyke, and some say that saynt Chadde was of the same opinion as S. Aydan was, whiche in lykewise was no heretyke, for they desire was to know the trueth: and therfore it is not read, that they made epyther purgacion or abiuracion, ne yet the abbotte Joachim, which neuerthelesse credd, for he was ready to submitte him to the determination of the church, and therfore he was neither holden as an heretike, ne compelled to abiure. Then if thys be soth, it wer gret pittie, if it shold be true as is reportet, that there shoulde be so greate a desyre in some spirituall menne to haue menne abiured, or haue the extreme punishment for heresy, as it is sayde there is. For as some haue reportet, if any will witnes, that a manne hath spoken anye thynge that is heresye, though he speake it onely of an ignoraunce or of a passion, or if he can by interrogatories and questions be driuen to confesse anye thing that is prohibited by the church, anon they will drue him to abiure, or holde hym attaynted, withoute any farther consideration of hys intent or cause, or whether he wolde be reformed or not.

CBut surely some say agayne, that like as ther is nothing so euil, but that some may happe to doe it, so is there nothing so false, but some may hap to say it. And some other saye also, that like as ther is nothing so false, but some man may hap to say it, so can no man say any thynge so false, but some man vnder pretexte of pacifying may happe to repeate and report it. For as for all that gape reportet tale that some ley men say that some spirituall men haue so great desyre to haue men abiured, or to haue extreme punishment for heresy, that if any will witnes that a man haue spoken anye thing that is heresy, though he speake it but of ignoraunce or of a passion, or if he can be driuen by interrogatories and questions to confesse anye thing that is prohibited by the church, anon they wil drue him to abiure, or holde hym attaynted, withoute any farther consideration of hys intent or cause, or whether he wolde be reformed or not.

Wayned or not: and that is a verpe for wayne, our lord be moze mercifull to our soules, then so grieuouly to punish vs for euery light defaulte.

This processe were a pretty piece, and some what also to the purpose, if this pacifiers doctozing wer a good profe, that the spirituall iudges knew not this tale befoze, noz wist what appertayned vnto their part in this matter, vntyll this pacifier taught them thys great secret mystery sought out in *Summa Rosella*, so strange a booke to synde, and so harde to vnderstande, that verpe fewe men hadde medled with it befoze.

But the tale is not so muche tolde of any pryde to teache them, as of charitie to teache vs, to take and belieue for true, euery false fayned tale with which anye man list to belieue them. For vpon thys lesson he byngeth in as you see, his charitable infamacion of the cleargies crueltie, making men wene it wer so, vnder his sayre figure of lamentacion, & great pittie that it were if it shoulde be so, but yet it is (he sayth) reportet so, and some say that it is so.

But surely some say agayne, that like as ther is nothing so euil, but that some may happe to doe it, so is there nothing so false, but some may hap to say it. And some other saye also, that like as ther is nothing so false, but some man may hap to say it, so can no man say any thynge so false, but some man vnder pretexte of pacifying may happe to repeate and report it.

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All thys tale though he tell it but as it wer by some spirituall men, yet is it tolde to make all leue menne wene that those some spirituall menne wer so gret a summe, that it wer some greate cause of all this greate grudge and diuisyon, whiche he sayeth that the temporalte nowe hath in thys realme agaynst the spiri-

A spirituall in maner vniuersally, wher
in he maketh yet as I trust in maner an
vniuersall lye, sith I can yet see no suche
vniuersal cause, and least cause of all in
this point specially, which most special-
ly as the sojest and the moste cruell hey-
nous point, in sondry places of his boke
this pacifyer preacheth and preaceth v-
pon, that is to wit, the mishandling of
men in that cause of heresy, making me
wene with his heynous handelng, that
the spirituall iudges in thys realme han-
dled y thing so cruelly, that al the world
had cause to wonder and grudge therat.

But when all his holisome holy bab-
ling is done, euery manne may see these
thre thynges true. Fyyste, that sith in
punishing of heresies, there is, & a good
whyle hath been, so little busynes in all
the thynges of England and Wales, both
about examinacion and punicion of he-
retikes, except only London and Essex,
& those are both in one dyoces, his some
spirituall men that he would haue seme
so great a some, are yet of trouth so fewe
that he semeth in maner to popnte them
with hys finger, and mighte as well in
C maner rehearse them euen by name.

Secondly, of those same some so fewe,
yet is there some so learned to whom the
matter most speciallye pertayneth, that
if thys pacifyer kepe no more cunningge
in hys brest then he putteth oute in hys
boke (as cunning as he weneth it were)
he is no more hable to teache some one
of those the lessons that long to the mat-
ter, then he that learned to spell, is hable
and metete to teache a good master in gra-
mer to reade.

DThyrdelye, that all his whole tale of
they greate desyre of mennes shame or
harne, and of their mishandling of men
and of vncharitable dealyng, is a verye
falle sayned tale, and so hath been alrea-
dye proued and founden, in those that
haue hadde there surmise brought furth
vnto the tryall, and so shalbe proued a-
gayn I dout it not, whensoever this pa-
cifyer will fall fro the bablyng of a ge-
neralltie (wherin he may point and spice
a falle tale with suspicious wordes) and
come to the naming of any one persone
special, and before any folke indifferent
offer himself to the pofe.

For let him come furth and name a-
ny one whom he will, and I warraunt
you the dede shal shewe it selfe, that the
spirituall iudges which had the matter
in had, wer neither such as neded of this
pacifyer to be taught what longed vnto

right, nor wer so malicious and cruell, **E**
but that they woulde be as loth as hym-
selfe to doe them rigour or wrong.

And he shal find whomsoever he will
name, that hath been either punished or
abired, that the matters whiche haue
been layd vnto them, they haue not been
by anye subtile quessions induced to co-
fesse them, but they haue been both well
proued agawise them, and neither haue
been sleight, nor light, nor so strange ar-
ticles and vnknowe, as they might ther-
in of ignozauce or simplicitie so soze v-
uer shote themself.

But where this pacifyer speaketh of **F**
passions and of willing to be reformed:
surely if he will so lightlye pardone all
passions, that he will haue no man pu-
nished for any thyng done or sayde in a
passion, than shal his pittous affection
many times doe much harne, by the ta-
king awaye of the punishment whereof **Punishments**
the feare is ordeyned to refrayn the pas-
sion, and to make other also sozbeare the **is ordeyned**
lyke for any such maner passion. **to refrayn the**
passion.

For well ye wot men fall in aduor-
try thozowe such danable passions. And
by the passion of pryde and anger, menne
fall into manslaughter. And by a passi-
on of pryde, many a man falleth to trea-
son. And by the same passion also, men **G**
fall into heresy, and sometime ye wotte
well fall in a playne frenesy too. And in
their passions of heresy, they speake vn-
gracionously, and contend agaynst the sa-
cramentes, and blasphemie oure blessed
lady, and our sautour himselfe also, and
horribly despyse the holy howsel, & make
mockes and mowes of the masse, & ryle
on Chrisses own blessed body & bloud in
the blessed sacrament. Will this pacify-
er that all these blasphemous damnable
heretikes shalbe spared, for suche despe-
rate damnable passions? If that waye **H**
wer allowed, tha wer that heretike most
sure, that agaynst all y sayth most could
ryle & rage. For than might it be sayd,
that the man was in a great passion.

Now as for willing to be reformed,
I dare say y the spirituall iudges wolde
gladly see euery man, and therin would
gladly shewe them all the fauoure they
could, but sometime they cannot shewe
al the fauour that they fayn would. For
though they may receiue hym and saue
hys lyfe at the fyrste tyme: yet are they
strenghted by the playne lawe that they
may not so doe at the seconde, whan the
man is relapsed.

And lawes haue determned who shal
be ta

A See taken and reputed for an heretyke, and who not, as well as thys pacifyer can teache vs, and a little better. And they haue both had a respecte and a sure eye to proude, that neither innocentes or playn simple folke should be for anye slepyght offence soze handeled or bntreuly circumuented and punished, nor that wyly false wretched heretikes, should be by craft and sophems be suffred to seme wyse among vnlarned people, and fain simplicitie and say they repente, and so be sent away lyghtly to goe teache they heresies & so we they popson into mens soules againe.

B For if that way were taken whiche it seemeth that thys pacifyer would haue, & euery man myght be holde excused that to ould say he spake heresy of ignozance, or of ouerlyght, or of simplicitie, or of a passion, or whiche as often as he would not defende his heresie and stubbernelly stycke thereto, or though he dyd for the whyle, would afterwarde yet offer to be reformed, and promise that he would amende: yf all these I saye should alway passe vnpunished, the churche of Christ at the making of the lawes soze law, and all christendome should shortly fynde, howe lytle frute would growe thereof.

C And whan this pacifyer hath toide thus, muche myshearding and rueltye of the clergy, wherin yf he sayd true it touched yet verpe fewe, and hath promised it by a some say of as fewe, and findeth some suche thynges for faultes as if they were changed after the fashyon of his booke, would of heretikes in manye places for a very fewe make a very great maynpe, and the yes that heretikes of malice blowe aboute against their iudges, labozeth to make men beleue the for true, by hys repeting and reportyng vnder a pretext of charitie: than endeth he that paynted processe with hys deuoute prayer full holy and sayth.

I Thys is a very soze way, our lord be moze mercifull to our soules, then so greiuously to punish vs for euery light defaulte.

Whan he hath proued those euill deuises god, and those false yes true, thā lette thys god say John Some say take hys portuous and his beades and pray. But in the meane while those god men whome by such figures and suche holpe pretertes, he goeth about vngodly to defame, doe earnestly pray God for hym, to geue him the grace to chaunge thys euill fashyon and thys verpe soze waye.

And they pray God heartely to be moze mercifull to thys pacifyers poze soule, than thys pacifyer is to other mennes, whose soules (belieue himsele neuer so well, and meane he neuer so well therewith) yet his booke goeth about by sowing of disencion and emboldinge of heretikes, to infect and enueneome with a grudge and hated agaynst the spiritualtie, and with the cankar of pestilente popsoned heresies, and all agaynst their owne saluacion.

The. xlvj. Chapter.

W here shal ye see to the further encourageing of heretikes, what an other goodlye some say this god sir John Some say findeth. Loe thus he sayth.

I And here some saye, that because there is so greate a desyre in spirituall menne, to haue menne abiure, and to be noted with heresy, and that some as it were of a policie doe noyle it, that the realme is full of heretikes moze then it is in dede: that it is very perillous, that spiritual men should haue authoritie to arrest a man for euery light suspeccion, or complaynt of heresie, till that desyre of punishment in spirituall men be ceased and gone: but that they should make processe agaynst them to bring them in vpon payne of cursing: and then, if they tary fourtie dayes, the kinges lawes to bring them in by a writ *De excomunicato capiendo*, and so to be brought forth out of the kinges Gaole to aunswere. But surely, as it is somewhat touched before in the vij. Chapter, it seemeth that the churche in tyme past hath done what they could to bring about, yf they might punish heresy of themself, without calling for any help therein of the seculare power.

And therefore they haue made lawes that heretikes might be arrested and put in prison, and stocks if nede wer, as appeareth *Clementinis de hereticis. Capi. Multorum querela*. And after at the speciall calling on of the spiritualtie, it was enacted by parliament, that Ordinaries might arrest menne for heresy: for some menne thynke, that the sayde Clementine was not of effect in the kynges lawe to arrest any man for heresy: but if a man were openly and notably suspected of heresy, and that there wer sufficient recozd and witnesse agaynst him, and ther wer also a dout that he would flee & not appere, wherby

A wherby he might infect other, it semeth conuenient that he be arrested by the body, but not vpon every light complaynt that full lightly maye be vntreue. And it will be right expedient that the kynges highnesse and his counsaile loke specially vpon this mater, and not to cease, till it be brought to moze quietnes then it is yet, and to see with great diligence, that pryde, couetise, noz worldly loue be no iudges, noz innocentes be punished, ne yet y wilfull offenders goe not without due correccion. ¶

In thys proceste loe, (good readers) this pacifyer declareth, that he woulde haue the kynges highnesse and his counsaile so specially loke vpon this matter, that neither innocentes should be punished, noz yet wilful offenders goe without due correccion. Who could end and conclude al his matter moze fruitfully?

But nowe the speciall wayes wherby he deuifeth, that the kynges hyghnesse and his counsaile should bring this thing about, be twayne.

The tone is, if they prouide that neither men that be proude, noz couetous, noz haue any loue to the world, be suffered to be iudges in any cause of heresy.

The tother is, that the bishoppes shall arrest no man for heresy, till the desyre that spirytual men haue to cause men abjure heresies, and to punish them for heresies, be ceased and gone.

And surely I thinke that hys two deuices will serue sufficiently for the tone parte, that is to witte, that none innocentes shall be punished. But I feare me very soze, that they will not serue halfe so sufficiently for the tother parte, that is to witte, that wilfull offendours goe not without correccion.

For nowe to begynne with hys first deuise, that none bee suffered to be iudges in cause of heresy, that are proude, or couetous, or haue loue to the world, if he meane of such as haue none of these affeccions with notable enormitie, then til he proue them that are already worse then he proueth them yet, that is to say, til he proue it otherwise by some of their outragious dedes in the dealing and mishandeling of men for heresy, that he here dysfame them of, then he hath yet proued, and that he proue they cruell wrongefull dealing, otherwyle then by some sayes, or by hys owne sayings: the kynges hyghnesse and his counsaile can see for all hys holesome counsaile, no cause to chaunge those iudges that

are already, but to leaue them still, and then serueth that deuise of nought.

And on the other side, if he meane that the kynges hyghnesse shall suffer none to be iudges in cause of heresy, that hath anye spyce at all, either of pryde, or of conetple, or anye loue at all vnto thys world: heretikes maye sytte stille and make mery for a little season, while men walke about and seke for suche iudges. For it will not be lesse then one whole weke worke I wene, both to find such, and to be sure that they be such.

And it will be somewhat the moze hard, because that whereas men would haue weant sonest to haue founde them, there this pacifyer hath putte vs out of dout, that there shall it be merueylous harde to finde anye one of them, that is to wit, in any part of the spirytualtie, prelates, seculare praeltes, or religious persones, any one or other. For he sayth playnly, that haue they neuer so manye betuaes besyde, yet it will be hard to finde any one spirytual man, but that he is so infected wyth desyre and affeccyon to haue the worldlye honoure of praeltes exalted, that he is thowoe suche pryde farre fro such indifferrence and equitie, as ought and must be in those iudges that this pacifyer assigneth, whiche must haue no spyce of pryde, conetple, noz loue toward the world. And then syth in all the spirytualtie it will be as he saythe, harde to fynde any one, it will be yet wat well twyse as harde to finde twayn, and yet hee they to selwe for all the realme, though they wer made iustices of Dper.

Sowe if it will be so harde to fynde anye one suche in the spirytualtye, I can scaut belieue, but that it would be somewhat a dow to fynde manye suche in the tempoalitie eyther, and speciallye not onely such, but those also that the kyng might be sure to be suche, besydes that ther must be than many chaunges and many new deuises of lawes for the matter, because fewe tempoal men be sufficiently lerned in those lawes of h church, by which that matter hath been accustomed to be ordered befoze. And happelye if any such men be so sufficiently lerned, yet is it possible that those men which are so lerned, are not those that are so pure and cleane from every spyce of pryde, conetple, and worldly loue. And therefore were the heretikes likelype thus to make mery a good whyle, befoze there shoulde be founden good iudges for them.

Sow as for the tother point, that bys hoppes

A thoppes shoulde not arresse them, thys woulde also helpe to the suretie of innocentes, as from any trouble of suit, and so will it also farther, if neyther byshop nor king arress them. And in likewise will it saue innocentes from the trouble of all false indyghtmentes, if no manne sholde be neither for no felony arressed, nor endyghted neither.

But than this waye woulde not well serue for the tother syde, that wilfull offenders shoulde not passe unpunyshe. And therby sith it woulde helpe wilfull offenders to passe without punishment, it might hap to punish innocentes moze soze, than shoulde the trouble of suit and wrongfull arressing doe.

But yet is this pacifyer not so favourable toward folke suspected of heresy, as to take away the power of the bishop for ever, of arressing them, and to dzyue the Ordinaries for ever to sue citations agaynst heretikes and procelle of excommunication, but will haue he sayth, the bishoppes power of arressing no lenger suspended, than as long as spiritual men haue that great desire to cause men ab-
Csure or to haue them punished for heresy as though he had well proued that they haue so, because he sayth that some men say so.

But now if some say be no sufficient profe, than is hys tale lost. For than he sheweth no cause why that power of theyrs shoulde in any cause be moze suspended no we, than in any tyme here befoze. And on the tother syde, if some saye be a good profe, than the suspending will be as long as a depzyuing for ever, sith there shall neuer be any time in whiche there shall lacke one or other some saye, to say moze then trowth.

But is he content at the last, lest every man myght spy the perill of his deuce, to temper hys deuyce in such wyse, that till the spiritualtie haue lest their cruell despyze of abjurynge and punishing folke for heresy, they shoulde not be suffered to arress folke for euery light suspicion, or euery complaynt of heresy. Howe be it he graunteth that where one is openly and notably suspected of heresy, and sufficient recozd and witness agaynst hym, and besydes all that, a doute y he would fle toher by he might infecte other: than he graunteth it conuenient that he shold be arressed by the bodye. And therein he byngeth in the Clementine and the statute, by which the ordinaries haue power to arress folke for suspicion of heresy,

and would as farre as I perceiue, haue **C**the king refozme them after his deuce. But yet sith whiche is a light suspicpon, and whiche is an heauye, and whiche is a light complaynt, and whiche is an heauye, and whiche is an open suspicpon, and whiche but a priuie, and whiche suspicpon is notable and whiche is not notable, and whiche witness be sufficient and whiche be not sufficient, be thinges that must be wayed by the spiritual iudges, and vpon theyr waying of the matter for light or heauye, must folowe the arressing of the party or the leauing of the arresse: we be come agayne as in a **F**mase to the poynthe where we beganne, that be the matter great or small, lest all y whyle they be cruel they shoulde iudge lyghte heauye, and smalle greate, they arressing of anye at all must be suspended fro them, and sende them to sue by cytacion, till menne see that same mynd of theyrs of delzying mennes abjuracyon and punishmente vtterlye chaunged and ceace, that is to say, tll there be no man left that will so much as saye that some men say that they haue not lest that mynde yet, and make a lye agayn of the than, as those some haue done that haue so sayde already to syr John some saye nowe. And long will it be I warrant **C**you ere ever all suche folke sayle.

And therfoze, sith in the meane season by thys pacifyers god deuyce, heretikes may goe vnarressed, I cannot be- lieue that if his waye were folowed, it woulde be any god meane to make that wilfull offenders in heresy, shoulde not passe unpunyshe, as fast as both in the ende of thys Chapter and in the tother befoze also, he calleth vpon the kynges hyghnesse and hys counsayle, and hys parliamente, to looke vpon thys matter after hys god aduertisemente, and ne-
Buer cease tll they byng it to effect.

I little doubt but that if the kynges hyghnesse doe, as I doubt not but hys hyghnesse will doe, mayntayne and assist the spiritualtie in errecutyng of the lawes, euen those that are already made agaynst heresies, and commaund every tempoꝛall officer vnder hym to doe the same for his parte, though there wer neuer moe newe lawes made therfoze, yet shall both innocentes be saued harme- lesse well ynough, and offendours punished so.

¶ The. xliij. Chapter.

Howe

Nowe whereas thys pacifyer sayeth, that some of the spiri-
tuallie as of policie doe noyse
it, that the realme is ful of he-
reuses moze then it is in dede: I thinke
there is no politike man of the spiritual
tie that will make that noyse, whereby
the heretikes might be the moze boldr, &
the catholiques moze inclynable to the
wozse parte, and the moze faint and fie-
ble in the sayth.

But I know this very well that here-
tikes haue made that noyse, both for the
cause aforesayd, and also to feare the or-
dinaries therewith, and to put their offi-
cers in dzeade from doing of their office.
And peradventure vpon such noyse some
officers haue been afeard. And at h leass
wise I worte well, some heretikes haue
been so bold, that they haue not feared to
flocke together, not all at the first for he-
relle, but some falle in amonge them for
god company, to doe some thewds turne
they cared not greatly what, but after-
ward with a little moze acquaintaunce
and communicacyn, haue fallen into
their heresies also. And suche noyses be
sometyme for the aduantage and fur-
theraunce of them that intend vnhappi-
nes, to make folke wene they wer verpe
many, be they neuer so fewe.

I remember manye times, that euen
here in London, after the great busines
that was there on a May dai in the morn-
ing, by a rysing made agaynst stran-
gers, for which, diuers of the pzentices
and iourney menne suffered execucyon
of treason, by an olde statute made long
befoze, agaynst al such as would violate
h kinges safe conduct: I was appoynted,
among other to searche and enquire by
diligent examinacon, in what wise and
by what perfones, that pziencie confede-
racye beganne. And in god sayth after
great tyme taken, and muche diligence
used therein, we perfittly tped out at last
that all that busines of any rysing to be
made for the matter, beganne onelyc by
the conspiracy of two yong laddes that
wer pzentices in chepe. Which after the
thing diuised byst & compassed betwene
them twayne, perused pziuely the iour-
ney me first, & after h pzentices, of many
of h meane craftes in the citie, bearyng
the first that they spake with in hande, h
they hadde secretly spoken with manye
other occupacions alreadye, and h they
wer all agreed therunto, and that bely-
des them, there were two or thre hun-
dred of seruyng men of dyuers Lordes

howses, & some of the kynges tow, whiche
would not be named nor knowen, that
would yet in the night be at hande, and
when they wer once by, would not fayle
to fall in with them and take their part.

Howe this vnglacious inuencion, &
these woordes of those two lewde laddes
(which yet in the businesse fledde awaye
themselve, and neuer came agayn after)
did put some other by their ouersight &
lightnesse in suche a courage and bolde-
nes, that they wend themself hable to a-
uenge their displeasure in the nyghte, &
after either neuer to be knowen, or to be
strong ynough to beare it oute and goe
farther.

And the like vnglacious policy diuise
howe these heretikes that call themselfe
euangelicall byethen, some potheaded
poffles they haue, that wander about h
realme into sondry thyres, of whom eue-
ri one hath in eueri thyre a diuers name
and some peradventure in cozners here
and there they bying into h byetherhead.
But whether they geatte anye or none,
they let not to lye when they come home
& say that moze then half of euerie thyre
is of their own sect. And thesame boaste
Wyselde thapostata, whiche was after
burned in Smithfield, made vnto mine
owne selfe. But blessed be God whan he
came to the syre, he found none verpe rea-
dy to pull him fro it.

Howbeit ther was in one place of the
dyocyle of London but late, a company
that by such meanes eche encourageing
other, toke such hearte and boldnes, and
openly by day they ensembled themselfe
together to the noubmer of an hundred
or aboue, to rescue a well knowen open
heretike out of the Ordinaris handes.
Howbeit as many as they wer they sped
not, and some of them punished after.

And in thesame dyoces also, wher ther
was a pziest taken for heresy, and in the
comissaries handes, word was brought
him, that except he deliuered the pziest &
let him goe, he should within ii. howres
haue two or thre hundred come set him.
that woulde plucke down hys howse or
burne it ouer his head. Whereupon the
commissary wozse afrayde then hurte,
deliuered out the pziest, whom if he had
kept still, there would peradventure for
all the crakes, not one heretyke of them
all haue been so bolde to come sette hym.
But yet that could I not wel haue war-
raunted hym.

And in some place of thesame dyoces
also, they haue made a great face, & sayd
that

That though the king sent bys commissiō vnder bys great seale thereto, they would not suffer a soze suspected pryncesse of theires for herely to be taken thense. Howbeit when that after he sealed a commissiō and sent it by the assay, it made they hartes (God be thanked) faint and were so wel come downe, that they lajed all the weight to a few lewde felowes & women in the towne.

And theretoze boall and bragge these blessed brethren neuer so fall, they seele wofull well themself, that they be to feble in what countrey so euer they bee strongest. For if they thought themself able to meete and matche the catholiques, they woulde not I weene lie still in rest the dayes.

For in al places where heresyces haue spronge hitherto so hath it euer proued yet. And surely so negligently might it be handled, and the matter so long so slowthed, that at length in time so might it happe here to. And verely if they looke ones theretoze (as farre as they be yet fro the power) some of them haue not let to say, nor some to write it neyther. For I redde the letter my self which was cast into the palce of the right reuerend father in god Cuthberd now bisshope of Durham, and at that time bisshope of Lōdōn, in which among many other bragging woordes meete whatsoeuer they were for those heretike brethren made it, were these woordes conteyned.

There will ones come a day.

And yet doe. And out of question that day they not onely long for, but also dayly loke for, & woulde if they were not to weake not sayle to finde it, and in some moorning earely like good thyrping husbundes, arise by themselves vncalled, as they so daynly did in Wasyll.

And if greater hope haue they, because in places where they fall in companie, men vse the not nowe adapes as if time was when they dyd. For they se that it beginneth almost to growe in custome, that among good catholyke folke, yet be they suffred hardely to talke vncHECKED. Which thing albeit farre from commendable, yet with many folke it hap- peth vpon a good surety, that good men in their own minde conceiue of the streng- th and fallnesse of the catholyke sayth, which they verely thynke so stronge, that heretikes for all their babling shal neuer be able to baintquithe. And therein vndoubtedly theire mynde is not onely

good but also very true. But they thinke not farre enough.

For as the sea shal neuer surrounde and ouerwhelme all the lande, and yet hath it eaten many places in, and swalowed whole countreis hpye, and made many places now sea that sometime were wel inhabited landes, and hath lost parte of bys owne possession in other partes agayne: so though the faith of Christ shal neuer be ouerfloden with heresyces, nor the gates of hel prouaile agaynst Christes church, yet as in some places it winneth in new people, so may therein some places by neglygence be lost tholde.

For if that we because we know our cause to good, beare our selfe thereupon so bold, that we make lycht and sleight of our aduerfaries: it may happe so fare betwene the catholyques and heretikes at length, as it fareth soetime in a suit at the lawe by some good man, agaynst whome a suttile wily threwe beginneth a false accion, and asketh from hym all the lande he hath. This good man soe- time that knoweth bys matter so true perswadeth to himselfe that it were not possible for him to lese it by the lawe.

And when bys counsaile talketh with him, and asketh him howe he can proue this poynte or that, for hymselfe answereth agayne, feare ye not for that sir, I warrant you, al the whole countrey knoweth it, the matter is so true, and my parte so plaine, that I care not what iudges, what attyrours, what rit. men goe thereon. I wil challenge no man for any labour that myne aduersarye canne make therein. And with such good hope, the good manne goeth him home, and there sitteth still and putteth no doute in the matter. But in the meane while bys aduersarye which for lacke of trueth of bys cause, must nedes put al bys trust in craft, goeth aboute his matter busely, and by all the false meanes he may maketh hym frendes, somewyth god felowshype, some with rewarde, findeth a felow to forge him false euidence, maketh meanes to the thyriffe, geateth a parciall panell, labo- reth the iurpe, and when they come to the barre hee hath all bys trinkettes redy, where as good Commie Trathe commeth forth vpon the tother side, and because he weneth al the world knoweth how true bys matter is, bringeth neuer a wytnesse with hym, and all bys eu- dence vnsozted. And one wyffe Jones, that

R. I. that

That brought vnto the barre when the jury was swozne, and openly deliuered his counsaile his synder bore with hys sinte and hys matches, in stede of his bore of euidence, for that had hee left at home, so negligent are good folke some time, when the knowen trowth of theyr matter maketh them ouer bolde.

And surely muche what after thys fashion in many places play these heretikes and wee. For like as a few birdes alway chyrking and sleing from bulshe to bulshe, many times seme a great many: so these heretiques be so basely walking, that in euery ale house, in euery tauerne, in euery barge, & almost euery hote, as fewe as they bee a man shall alway finde some, and there be they so busy with their talking, and in better places also where they may be herd, so seruient and impoꝛtune in putting forth of any thyng which may serue for the furtherance of their purpose, that betwene their impoꝛtune pꝛealing, and the deligeꝛce or rather h negligence of good catholike meꝛ, appereth ofte times as great a difference, as betwene frost and fyre.

And surely betwene the true catholike folke and the false heretikes, it fa-
reth also much lyke as it fareth betwene false Judas and Chrystes faithfull ap-
poffles. For while they for all Chrystes calling vpon them to wake and pꝛaye, fell first in a slumbeꝛe, and after in dead slepe: the traitour neyther slept noꝛ slumbered, but went aboute full busely to betray hys mayster, and bring hymselfe to mischiese.

But yet when he came wpyth hys company, they scaped not all scot free, noꝛ Peter wel a waked out of his slepe was not so slouthfull, but that he coulde cut of one knages eare, noꝛ al the wretches of theim with all their weapens, able to stande agaynst Chrystes bare woꝛde when he sayd, I am he whome ye seeke, but to grounde they fell forth wpyth right vpon their backs. Whereby we be sure that neyther heretiques noꝛ deuilles can any thing doe but by goddes speciall sufferaunce, and that they shall betwene them both, neuer be able to discrop the catholike faith, noꝛ to pꝛeuaile agaynst the catholike churche, & all the mischief that be theyre owne at length, though God for our sinne suffer the for a scourge to pꝛeuaile in some places here and there for a while, whom vpon mennes amendement he will not fayle to serue at the laste, as doeth the tender

mother which when she hath beaten her childe for hys wantones, wpyeth hys vien and kisseth hym, and casteth the rodde in the fyre.

Howbeit if euer it shoulde (as god for-
bede it shoulde, and I trust it neuer shall) by such colde slouth and neglygence on the catholique parte, and such hote seruient labour of the heretikes, that the heretikes parte shoulde hap to growe so stronge, as thei shoulde conspyre to giue the aduenture by feate of handes: I no-
thing doubte of good mennes good her-
res, noꝛ of the present aide and helpe of
god, but that the presence of peryll ray-
sing men out of thys dull sleepe, would
cause them than so to waxe warme and
diligent in the matter, that the hereti-
ques shoulde haue such speede, as they
haue befoꝛe this time had in this realme
when they haue attempted the like.

But yet though the heretiques parte
shoulde (as I verely truste they shoulde)
haue euer moꝛe the woꝛst yet very sure
it is, that neither parte shoulde haue the
better, but that it would then well ap-
pere, that it had bene much moꝛe wpyse,
dome for all good catholike meꝛ, to haue
waren warmer afoꝛe, and to haue re-
pꝛessed those heretiques in time, befoꝛe
they grew to so many.

And this thinge was perceiued very
wel both befoꝛe the making of y statute
of kinge Henry the. iiii. whych statute
thys pacifier woulde haue nowe refoꝛ-
med, and also at the time of the making
and yet much better soone after in the
reign of the pꝛince of famous memoꝛy
king Henry the. v. For befoꝛe this sta-
tute made, the parliament in the. v. yere
of kinge Richearde the. ij. complained of
heretikes, & founde great harme growe
y thei were not arrested, but wythoute
arrest in contẽpt of the censures of holy
churche, spꝛed their heresyꝛe aboute fro
shire to shire and sco diocise to diocise.
Wherof y realme feared as the statute
expꝛesseth, that therof would at length
grow some great comocion and peryll.
And therfoꝛe it was thā pꝛouided, y at
the request of thoꝛdinary y chaunceller
shoulde fro time to time a ward out com-
missioꝛs, to attach such heretikes & kepe
the in strong pꝛison, til they were suffi-
ficed & oꝛdered according to y lawes of y
churche. And yet was it after ward well
perceiued, y this pꝛouisiõ could not suf-
fice. For the heretikes would conteny
be gone befoꝛe y commissioꝛs could come,
and do as much hurt in a nother place.

And

Math. 16.

John. 18.

John. 18.

Neither the
duill noꝛ he-
retike shall
pꝛeuaile agaynst
the church.

And therefore the parliament in the second yere of kyng Henry the.iiiij. bothe being enforced by the clergy, and also by themself perceiuing that those heretikes encreased byll, and would at length doe some great myschiefe but if they were better repressed, byd among other good thinges provide, that thoꝝdinaries might arrest the heretiques, and impꝛisō them thesēse. And yet was al that to little to. For in sōe places the heretikes wared to stronge, and would not be arrested for them. And therefore at laste it came to that poynt, that men longe had looked for. For those heresytes begon by

Wicliffe in the time of the noble pꝛince king Richard the ij. and beyng then by some folke maintained, and by many men winked at, and almost by all folke for sōuthed, the perill was so long neglected, that the heretiques were growē vnto such numbꝛe, cozage, and boldnes that afterward in the time of the sayed famous pꝛince kinge Henry the fifth, they conspired among them, not onely

The abolition of the sayth, & spoyling of the spirytualtye, but also the destrucciō of the king and all his nobylitye, with a playne subuersion and ouerturning of the state of his whole realme. Upon which their false conspiracy disclosed, when they wer by the policy of that noble pꝛynce and his counsaill disappointed, and secretly pꝛeuented, and h̄ field taken by before, in whych they had entented to gather togither by nyght, and from thence to haue made their inuasiō than after due punishment done vpon many of thē. It was wel perceiued what greateshede it was euer after to repressē

E subduē suche sedicious heresytes forthwyth at the firste springing. And therefore was ther by and by thereupon by h̄ full parliament, not onely that law confirmed, which lawe thys pacifier here speaketh of in this capiter, but also moe made thereunto, as that they that were deliuered to the secular handes, should for sayte both goodes, and landes, and h̄ h̄ great officers of the realme should be solēpnely sworne to repressē heretikes and assist the oꝝdinaries. And therefore vndoubtedly that good chꝛistē zeale of h̄ pꝛince, h̄ nobles, & the comons, toward the mayntenance of the sayth, and their high wisdomē in pꝛouiding for the cōseruacion of the peace, rest, and suertye of the realme, were the auctours & very doers, in the making & passing of that very vertuous and very prudent acts.

Whych acte that euer this pacifier, or a great manye suche, shall be able to enduce thys prudent parliament to chaunge that will I see ere I beleue. Which I trust I neuer shall in thys tyme, namely in which, though there be not the xv. part of so many heresytes as these that he would very faine there were, & while there be not, yet would haue them seme to be, yet are there of trouthe many moe then there were withyn these few yeres past, and therby the cause for which the statute was made, not onely standeth styll, but is ouer that of late very greatly encreased, & so moze neede to let those lawes stande and make moe such to the beside, then by the allwaging and mitigation of any parte of theim, to bringe these heresytes into such cozage & surety, as the goodly deuises of this pacifier could not faile if they were folowed to bring them.

The. xlvij. chapter.



Much, wheras he vbleth to the letting forth of his purpose, as surmised suspicion against the spirytualty, making men belieue vnder his figure of

Some say, h̄ the spirytual iudges misse handle those matters, and vse themselles therin cruelly: I dare be bounde to warraunt, that ryght good wirtnesse & worthyfull shall recoꝝde and testifye, that they haue ben pꝛesent and sene the iudges handle the wyth very great fauour alway, and sometime to say h̄ trouthe to tenderly. Wherof for h̄ meane while me thynke I may take to recoꝝde for all his some sayes thys pacifier hymself & his owne woꝝdes, whych in thys pitouise booke of denioun hymselfe sayeth.

For in his first chaptyer he sayeth (as I shewed you) h̄ some men to pull ryches from the church, haue not onely spoken and by playne woꝝdes affirmed heresy, but haue also dispised pilgrimages and purgatoꝝ, and plaine inueyed against them of policy.

Now seeth euery man that any euen hath, that if the oꝝdinaries and the spirytual iudges were so fierce and so cruel as thys pacifier speaketh of, they would not those other men thinke h̄ openly to speake and affirme false heresytes, were for any maner purpose anye proper polycy. And therefore as for such cruelty and misshandeling of innocentes, that thys pacifiers tale is vntrewe,

P. ij. bothe

Both other good folke can testifye and hys owne woordes also beare wytnesse.

And therfoze neede we no sach chaunge of the lawes foꝛ that purpse. But on y tother side, what harme would come of hys mytygacions, and what increace of heretikes, the whole summe and sequele of hys deuises doe moze than manifestly shew.

Bfoꝛ suppose me nowe, that a tynker oꝛ a tyler whych coulde (as some there can) reade englyshe, and beyng instructed and taught by some olde cunnynge weauer in wycliffes wyckette, & Tyndalles bookes, and Frythes, and frere Barns were now become hymselfe an bishper, oꝛ after hys maysters deceace a doctour, and that were suche a one as Fryth wyrteth resoꝛted to hym, whych thogh he was but Frythes discipule & scholler, was yet (he sayth) moze metely to be bishoppe than many that weare the myter: now if thys tynker oꝛ tyler lurking aboute and teaching hys ghospell in cozners, were secretly detected to his oꝛdinary, and therupon sent foꝛ and came, he should by the deuise of this pacifier foꝛ the fyrst thyste saye bzing mee foꝛth myne accuser, and than sythe the calling *ex officio* were gone, home goeth the tynker agayne merely foꝛ that tyme, and taketh foꝛthe hys scholers a newe lesson.

Chen if the court wyll appoint an offycer of their own foꝛ an accuser, as an offycer of a tempozall court may gyue infoꝛmacioꝛ foꝛ the kyng: the tynker yet when he were called agayne, would cry out vpon y. And whoso holdeth agaynst y pꝛecess *ex officio*, woulde take y tinkers parte therein to, and call those twayne but both one, and so home goeth the tynker agayne.

Dhen if some man (whych would be longe earnest I wene) coulde at the last be founden, that would offer hymselfe as an accuser agaynst this tynker, whē he were called agayne, and his heresies were laied vnto his charge: yet if h wytnesses were peraduenture some scolers of hys owne, and lacking the wply thistes y himself had, first had dented their heresies vpon their othes, and after yet confessed them agayne both vpon them selfe and their mayster tynker to, then were there neuer so many of them, yet by the deuise of thys pacifier, all they wytnesse were naught woꝛth, because they were naughty menne, heretiques themselfe, and first foꝛswozen also, so

that yet home goeth the tynker agayne. **E**

Eow if there were after other good honest pꝛoues, that would come in and pꝛoue playnly the heresies that he held, when the tynker were thereto called, he would say he sated it al of ygnozauce. The if the matter were such, as he must needes haue hearde of and knowen the true sayth befoze, as pylgrimage, purgatoꝛy, oꝛ the sacrament of the aulter: he wyl not yet sticke much to say, bzing in some body here that wyl stwere that euer he dyd teach it me. And yet when that aunswere in such an open matter wyl not serue, he wyl say that he sayed it of simplicittie, and that he belueth as the church belueth hee. And when he is asked how the church belueth, he will say he woteth nere. And if his woꝛdes be reherled vnto hym cleane cōtrary to the comon knowē catholike sayth of the church, hee wyl saye he was not ware that the churche belueth so, and will say that they shoulde not speake of such hygge matters that serue foꝛ doctours, to such a pooze tynker that medleth wyth bꝛaile & not with latyn. And there shall he then haue some of hys othꝛ faculty gather and stande aboute, & say it is pity in dede that such a pooze simple soule shoulde haue any such questions asked hym. But they wyl put it foꝛ no pryce at all, that such an vnlearned soole shal among such other as are lesse learned thē himself, teach boldly h false parte, and there bragge and boast that he better vnderstādeth the matter, then all the doctours in the towne.

Fet if it appere that by soze woꝛdes he dispised and inueted agaynst pylgrimages and purgatoꝛy, and such other thynges so that he did it not of simplicittie when he spake therein so shꝛwdely, then hath thys pacifier taught hym to say, that he dyd it of polycy to put away ryches from the church, and therfoze cā that be no heresy.

Fow if the iudges bee so soze and so cruell, that they will not allowe that polycy, yet hath thys pacifier taught him farther to saye, that he did but speake it affirmatiuely, and wil not holde it optinatiuely, and than ye wote well it is by thys pacifier no heresy. And therfoze muste hys iudges when they haue all done, sende thys tynker yet ones home agayne, and not kepe him to longe away least hys scolers shoulde playe the trauauntes and lacke their leatnyng the whyle.

And

A And yet if he saied as muche after agayne, and therupō were called againe, he might say againe that he were oversene in the saying, of a lightnesse of wit and slippernesse of tonge. But he wyll not holde it opinatiuely, and therefore yet agayne it may be no heresie, so that some must the tinker againe.

And now if it shoulde happen hym to say and doe so farre as he were affraide to hyde any farther rekening, namelpe where spirituall men so fierce and so cruell shoulde be hys iudges, the bishop myght not arest him yet till pꝛoues bee brought in firste, that the spirytualtpe haue lest theyꝝ great desyre to abiure & punish heretykes, but must all þe meane while cite him, suspende him, and accurse him, and set him in by the kynges wyttte when he is ranne out farre of in to an other countrey, and there hath chaunged his name and set by a newe scoole, where as men can neyther finde him noꝝ yet wote where to seke hym.

When shoulde there by these meanes wilfull offenders be punished: whyche though thys pacifier pꝛetende that hee woulde haue done, yet consyder these thre chappters of hys which I haue rehearsed you, the first, the tenenth, and eighth, and ye shall finde hys deuises cōe to little better effecte, than after thys fashion that I haue here described you.

And than if suche good pꝛouispons may be made foꝝ them, that they maye neuer be brought in to aunswere, and þe they may haue so many mistes whan so euer they come: it will little feare them what payne ye sette after conuiccion, burne them wise if ye wil after iudgement, they will with good wyll agree, pꝛouiding first such good actes foꝝ the as they shall neuer come so farre.

And therfoꝝe good christen readers, woulde God the woꝝlde were suche as euery man were so good, spirituall, tēpꝛall, and all, that neyther part could finde any faulte in other, and all these heresies so cleane gone and foꝝgetten, & all those that are infected wer so cleane tourned and chaunged, that no manne neded eyther abiuration oꝝ punysshment. But syth that thys is moꝝe easye to wishe, than lykely to looke foꝝ: therefoꝝe is it wisdomē that spꝛytuall and tempꝛall both, albeit menne be not all sayntes, yet if their condicions be tolerable, eyther part labour to make himselfe better and charitably somewhat eithꝛe part bears with other. And those

extreme vices which neyther the tone noꝝ the tother ought in any wise to suffer, as theft, adultery, sacrilege, murder, incest, and perjury, sedicion, insurrection, treason, and heresye, both partes in one agreing, to the honour of god and peace of Christes church with rest, welth, and surety of the pꝛince and the realme, diligently resourme & amende in such as are mendable, & those whose corrupte canker no cure can heale, cut of in season foꝝ corrupting farther.

¶ The .xliv. chapter.



Ad thus good christen readers I make an end of this matter, the booke I meane of this deuision, wherein I haue nothing touched noꝝ intended, but onely that I would not the tempꝛaltpe bare the spirytualtpe the woꝝse minde oꝝ affeccion, foꝝ any such suttile inuented ways that lay the fautes of the badde to the whole body, wherin be many good, and vnder a fygure of some say, say some thinges false themselves, noꝝ that menne shoulde causelesse vpon suche surmised and vnproued cruelty, chaunge þe good lawes befoꝝe made agaynst heretiques, wherby to the displeasure of God and pꝛouoking of his indignaciō, we were likely to haue the sayth decaye, & moꝝe harme grow theron then any manne yet can tell.

The whole sōme and effect therfoꝝe of my mynde in thys matter is, that as touching the spirytualtpe, I beate a tender mynde of tꝛouth toward (I say) the body, not toward thole that are nought therein. And thys minde is euery man bound to beare, and I trust so doth thys pacifier to, and will of hymself I wene doe wel ynough, if he vse to the contrary none euill counsaile.

As touching heretikes, I hate that vice of theirs and not their persons, and very faine would I that the tone were destroyed, and the tother saued. And þe I haue towarde no man any other minde then this, (howe lowdely so euer these blessed newe bꝛethꝛen the pꝛofessours & pꝛeachers of verety belye me) if all the fauour and pity that I haue vled among them to their amendement were knowen, it would I warrant you well and plaine appere, wherof if it were requysite I could bring foꝝth witnesses moꝝe then men would wene.

¶ .ij. And

A And sure thys one thinge will I bee bolde to say, that I neuer founde any yet but had he ben neuer so badde, nor done neuer so much harme befoze: yet after that I founde him ones chaunged & in good minde to mende, I haue ben so glabbe therof, that I haue vsed him fro thence forth not as an euyl man or an abiect nor as a straunger neyther, but as a good man and my very frende.

Howbeit because it were neyther right nor honesty, that any man should looke for moze thank then he deserueth, I will that all the world witte it on the sother syde, y^e who so be so depely grounded in malice, to the harme of his owne soule and other mēnes to, and so set by on the sowng of sediciouse herelyes, y^e no good meanes that men may vse vnto him, can pull that maliciouse soly oute of hys poisoned proude obstinate heart: I would rather be content that he were gone in time, then ouer long to tary to the destruccion of other.

Finally as for y^e authour of y^e boke of deuision, because he professeth these heretyques oppinions for herelies as thet be, I trust in al hys other thinges himselfe meaneth but well, but partly may be by some pytful affeccion ledde. And some thinges he saith but vpo report, & some thinges affirmeth peradventure as of himselfe, because of the syzme credence that he therin hath gyuen to some that were not so credible as he take the for. But in conclusion whatsoeuer he be, for any thinge that I perceiue in his booke, he shall I trust in conclusion be founde no such maner of man, as folke should of reason rken to beare vnto the weale of the pzince and the realme, any better minde thet I. Howbeit if his wit and his learning find a better way, thet not only I (which am but a plain soule and can inuent no newelties, but am content to stande to the olde order and lawes) but also then all they, which for thys realme in specyall, and for the whole churche of Chyffe in generall, haue made those prouisions of olde: I neither can nor wil forbvd any man to folow him.

But thys will I be bolde to counsaill euery man, to whole parte so euer any such chaunge shal pertaine, syt y^e they haue as I doubt not but they will, a good chyffe minde to the mayntenaunce of Chyffes catholpne faith, and that they therin stande by the olde wythout

the contrary chaunge of any pointe of our olde beliefe, for any thing brought by for new, not onely by Luther, Tindall, Frith, or scere Warns, but also if there woulde (as there neuer wpll) an angell (as saynt Paule sayth) come out of heauen and preache a contrary new.

Secondly for as much as these newe fathers of these newe brythren, lyke as they make falsed truth & truth falsed, and sayth heresies and heresies faith, so doe cal all also the newe olde and y^e olde new, not lettng to call in their bookes that faith but new, which themselfe confesse in the same bookes to be moze olde than the age of eyght hundred yere: I wil aduise you therfoze good reders for the true taking of the olde faith, and for the discerning therof from all newe, to stande to the comen well knowē beliefe of the comen knownen catholike church of all chyffen people, such sayth as by your self, & your fathers, & your graundfathers, you haue knowē to be belieued and haue ouer that heard by them that the contrary was in the times of their fathers and their graundfathers also, taken euermoze for herely. And also ye that reade but euen in englyshe bookes, shall in many thinges perceiue the same, by woyses syue tymes as farte afoze that.

We muste also say the perceiuing of the olde faith from newe, stande to the wytynges of olde holy doctours and sayntes, by whose expositions wee see what pointes are exprested in the scripture, and what pointes the catholike church of Chyffe hath besyde the scripture receyued and kept by the spirite of god and tradicion of hys apostles.

And speciallye must we also stande in thys matter of faith, to the determynacions of Chyffes catholike church.

Now if any man will beare other in hande, that this point or that pointe is not determyned, or that the holy doctours of the church wyte not in suche wyse but the contrary, than whosoever is not of such learning, as to perceiue by hymselfe whyther of those two say true that holde therin contrary partes: than except the article be a plaine open knownen thyng of it selfe, not doubted of befoze, let hym not be lyghte of credence in the beleuing either the one dysputer or the tother, though they woulde bothe preache hygge prayles of theyre owne cunnynge, and

And sai that beside al their much worldly businesse they had spent many yeres about the study of scripture, and boast that their booke of doctrine were more than neuer so much money, or that by the scripture they were inspired and with the least all dew to saynely spoken by dynines, as lustye freshe & greene as after any showre of rayne ever spronge any hedde of teekes. Let no man I saye be right in belieuing them for all that, but let him by my poze counsaile praye god inspire himselfe, to belieue and folowe the thing that may be his high pleasure and let him therupon appoint with himselfe to liue well, and to chuse to beginne well, geate himselfe a good ghostlye father, and to chuse him of his tynes, and than concerning the question, as he aduice and counsaile of those whome himselfe thinketh betwene god and his new clensted conscience, for learning & vertue most likely, withoute any parcial leaning, indifferently to tell hym trueth.

And thus farre I say for the sayth it selfe, because I here some menne much speake and boast that they wyll labour for declaracions of heresie, whiche as me semeth is a thing that lyttle nebeth. For I neuer wist any man in my lyfe put in trouble for any point of heresye, but such pointes as were for heresye wel and openly known among the comen people. And saynt Paule sayth that heresyes be manifest and open, so that he thought as it semeth, that there neede none other declaracion than the comon receiued sayth of the christen people to the contrary.

But now as to touching any new order concerning heresies, with the change of lawes before denied for the repressio of them: I haue no more to say there in, but aduise every good man endeuour himselfe to kepe wel the lawes already made of olde, excepte he see the cause of the making chaunged, or some other great necessity, and that he see that pointe by more ordinary meanes proued, than either by some say, or they saye, or many saye, or els that he perceiue well at the least, that those folke which would labour to chaunge them be better & wiser both, than euer were those that made them. And thus finishe I this matter concerning heresies, beseeching our lord and sauiour for his bitter passion, that as his holy sacramentes therof toke their strength, so by the prayoure of al those

holy sayntes that haue both by theyre holy doctryne and ensample of liuing, some of theym planted the sayth, and some of them in sundry times wel watered the plantes, so himselfe wyl of his goodnes specially now vouchelate as the warre sonne (the very eternal onely begotten sonne of his eternal father) to spreade his beames vpon vs, and aspire his brest into vs, and in our hartes as saint Paule sayeth gyue his sayth strength and encrease.

The. i. chapter.



In the last faute to the last faute that the brethren finde in my booke. For as for one more that was shewed me within this few night, I not so much effeme, as to vouchsafe to aunswere, that is to wytte where they reprove that I bring in among the most earnest matters, fantasies and sportes, & mery tales. For as Horace sayeth, a man may sometime saye full loob in game. And one that is but a lay man as I am, it may better happily become hym merely to tell his minde, than seriously and solemnly to preach. And ouer this I can saye believe that the brethren finde ahye mirth in my booke. For I haue not much heard that they very merely read them.

But as to the last faute of the synod, which I was about now to speake of, where as they say that as concerning the church, I haue not fulfilled my promise, I shall here first put you in remembrance what my promise was.

In the end of my preface before Cindalles confutation these are my verye wordes.

Now shall I (God willing) at my next leysour goe farther in his booke, and come to the very brest of all this bataile, & is to wit the question which is the church. For that is the point that all these heretikes by all means they may labour to make so darke, that by their willes no man shoulde wit what they meane. But I trust to drawe the serpent out of his darke denne, and as the poetes sayne that Hercules drew vpp Cerberus the mastiffe of hell into the light where his eyes dased: so shall I with the grace of that light which illumyneth every man that cometh into this world, make you the matter so lightsome and so clere to every man, that I shall leaue Cindall neuer a darke corner to crepe into, able to hide his hedde.

R. iij.

Then

A Then after that I haue so clerely confuted Tindall concerning that poynt, and shall haue plainly proued you the sure and stedfast aucthoritie of Christs catholiks knowen church, agaynst all Tindalles trising sophisticacions, which he would shoulde seeme, so solapne subtile insolubles, which ye shall see proued very frantique folies: after this done I saie, befoze I goe farther wyth Tindall, I purpose to aunswere good ponge father Frith.

B How good readers who so list to say that I haue not fulfilled thys promyse, if he rede not my booke, I cannot make hym see the thyng that he lyffe not to looke on.

If he haue redde it, and thinke hymself not satisfied, I can not make hym perceiue moze then hys wytte wil serue hym.

C If he vnderstand it well, and yet wil saie my promise is not fulfilled, I can not let hym foze his pleasure to lye. But lette hym whatsoeuer he be put in wytyng what moneth him so to say, and I shall than I doute not make other folke perceiue, that al my promise in y. poynt I haue fully perfozmed and moze, that is so wit by as muche moze at the least, as al mine eight booke amounteth. For like as in the tother I haue fully confuted Tindalles church: so haue I in that booke confuted as foze this worlde, the church that Frere Barns had falsely framed here also, wherof I promised nothing. So that as touching the certētye of the church, and of the infallible doctrine thereof, who so reade and aduise well thys woꝝke of myne made foze the

confutacion of Tindall, and therewith reade and consider the. vii. first chappeters and the last of my seconde booke of my dialogue, wherupon Tindall made all hys woꝝke: I doubt not but he that thus will doe, shall finde himselfe fully satisfied.

And therfoze good chzisten readers, as foze such farther thynges as I haue in my sayed pꝛeface promised, I purpose to pursue at some other farther leisuor. But first I thinke it better to bestowe sometime vpon an other thing, and leaue hys owne fautes and findyng of other mennes in wytyng, thinke better to bestowe sometime about the mending of mine owne in liuing, which is a thing nowe foze many men moze necessarye then is wytyng. Foze of newe booke makers there are now moe then ynough.

Wherfoze that al such as will wyte, may haue the grace to wyte well, or at the least wyse none other purpose then to meane well, and as well wyters as other to amende our own fautes & liue well: I besech almighty god to graunt vs, and that all folke spirituall and temporal all in this worlde liuing, and al good chzisten soules departed hence and yet not out of payne, may foze grace euery parte pray foze other, and all the blessed holye sayntes in heauen, bothe here foze grace and there foze gloꝝy. pray to God foze vs all.
Amē.